486

THE JAINA GAZETTE

THE MONTHLY ORGAN

OF THE

ALL-INDIA JAINA ASSOCIATION.

Editors :

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Contents.

	Page.
Life and its Mechanism	293
Matter for the investigation of Geographers and Explorers.	300
Secondary Education Among Jains in Bombay ...	302
Pramana-naya-tattvalokalamkara	303
King Srenika's Previous Births	307
"The Threat to British Rule in India"	310
Notices of Books and Periodicals	317
Notes and News	316
Characteristics of life in Plants	320

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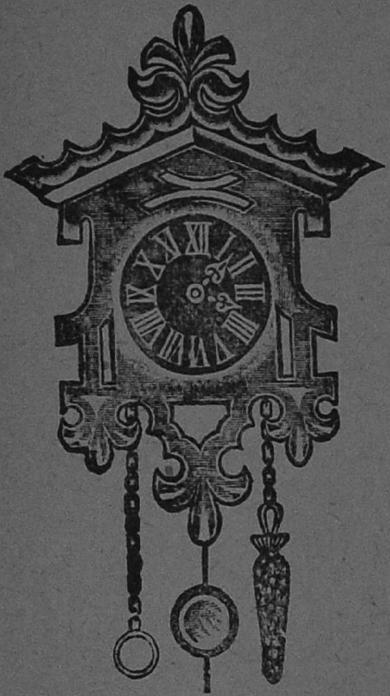

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"**Vitalised by Jivas are the following bodies—Earth, water, fire, air, and also plants. These are many in number. They yield to their respective Jivas only one kind of feeling *viz.*, contact, and that too associated with highly intensified stupor of ignorance.**"

—Sri Kundakunda Acharya.

LIFE AND ITS MECHANISM.*

BY PROF. SIR J. C. BOSE, F. R. S.

Do plants feel ?

ONE cannot give a direct answer to this question without being a plant. The problem may however be indirectly approached in three different ways, (1) through sentiment, (2) through philosophic speculation and (3) through scientific investigations of the behaviour of plants subjected to shocks from outside. As regards sentiment, sympathy is very unequal in different individuals. One who loves his dog believes that it has feelings and emotions which are almost human; but when he goes out hunting he refuses to believe that the hunted creature could have any feeling when done to death. Some would extend consciousness and feeling to the quadruped but not to the fish. In regard to metaphysical speculation, I had M. Bergson, the foremost philosopher among my audience in Paris. In his published works he says, "It by no means follows that a brain is indispensable to consciousness. The lower we go in the animal series, the more

* From his address at the Seventh Anniversary of the Bose Institute, Calcutta.

the nervous centres are simplified and separate from one another. If then at the top of the scale of living beings, consciousness is attached to very complicated nervous centres, must we not suppose that it accompanies the nervous system down its whole descent ?" Consciousness and sensation are thus regarded as inseparably associated with nervous system and nervous reaction. If this be so, then my recent scientific results prove beyond a shadow of doubt that many plants possess not merely a rudimentary, but a highly elaborated nervous system. I have, however, to do, nothing with metaphysical speculations, but only with the behaviour of plants, and their muscular and nervous mechanisms. I have been able to show that the mechanics of the motile organ of the plant are in every way similar to those of the muscular mechanism in the animal; that various poisons throw out of gear the motor organs of the animal and the plant in an identical manner. When the plant is subjected to the action of poison or to scalding in a heating bath, a violent death spasm is found to occur at the exact moment of death. In regard to the nervous system I have been able to localise the nerve strand in plants, and trace the fibres which innervate the motor organ. I have been able to paralyse these nerve strands by the action of various narcotics or render them extraordinarily irritable by the action of certain specific drugs. It was after the successful invention of instruments of very high delicacy and precision that these very significant discoveries could be made. The absence of exact methods of inquiry led to the speculation that the movement of plants in response to transmitted excitation was caused by water-movement. This theory, as grotesque as it is unfounded, was propounded by certain German physiologists some thirty years ago and has been slavishly followed ever since. Professor Koketsu of the Imperial University of Japan, has been the first to follow my methods, and fully confirm some of my important results. The new methods are now being pursued in German Universities, and German editions of my works will shortly be published in Berlin. In Paris also Gauthier-Villars, the eminent scientific publishers, are bringing out French editions to meet the demand in Latin countries.

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CARBON ASSIMILATION IN PLANTS.

Everything living, animal or plant, is in incessant movement, external or internal. No movement is however possible in an engine without combustion. Something must burn to produce motion, and this internal combustion in a living machine is known as respiration. Carbonic acid is given out in this process of break-down, of combustion and of run-down of energy. The opposite process of building up, of assimilation of food and accumulation of energy is therefore necessary for making up the loss. All creatures are incessantly engaged in this struggle for food; carnivores live on herbivores, who in their turn subsist on living plants. In the experiment depicted in the luminous disc on the screen, a fish apparently of gigantic proportions, is seen to attack another writhing creature. The struggling prey is being devoured slowly but relentlessly. There need be no compunction at this sight, for the fish is really a little minnow, highly magnified by the optical lantern, and the struggling prey is the larva of mosquito, which spreads the scourage of malaria. In the case just shown, it is sight that guides the hunter to its prey. As we go down to the lowest scale in animal life, the amoeba sends out its pseudopodia, actuated by the chemical effluvium given out by the food material. The fact that all physiological actions are to be traced ultimately to physico-chemical forces, is illustrated by the striking experiment where a piece of inorganic matter is seen to dash forward repeatedly and with extraordinary violence to engulf another piece of matter within itself. Nothing could be more vividly life-like than this extra-ordinary spectacle.

We next come to the plant which by virtue of its green colouring matter absorbs both solar energy and carbon dioxide and builds up organic matter charged with latent energy, the process being known as photosynthesis. To stand before a coal fire is to bask in the sun which shone millions of years ago. The most important source of food for the plant is carbonic acid present in air or dissolved in water. It is the simplest type of assimilation, and its study is of supreme interest. The difficulties of investigation are, however, extremely great, since the gaseous carbonic acid and the process of its assimilation are all invisible. For solving

the problem it is necessary to make the phenomena in the realm of the invisible, visible—to make the plant itself write down in a visible script its assimilative activity, and the changes in that activity under shocks and changes from outside.

The carbon-assimilation in plants may be measured in two different ways : first, by finding out the rate at which the carbonic acid is disappearing from a space in which the plant is enclosed. This requires a most complicated and prolonged process of chemical analysis making it impossible to detect any immediate change in assimilation. There is, however, another method by which the rate of assimilation can be immediately ascertained. The assimilating plant, under the action of light, decomposes carbonic acid and gives out, under normal conditions, an equal volume of oxygen. Hence the activity of assimilation may be ascertained from the rate in which the oxygen is being evolved. If we take a cut stem of water plant, *Hydrilla Verticilla*, and place it upside down in a glass vessel filled with ordinary tank water, (which contains carbonic acid gas in solution,) and expose the plant to bright light from the sky, it would be found that bubbles of oxygen gas are given out at the cut end of the stem. If the light becomes dim, the evolution of oxygen becomes enfeebled. Stronger light and greater assimilation, on the other hand, gives rise to a more active evolution of the gas. This method of measuring the activity of carbon assimilation by counting the number of bubbles, so promising at first sight, is however most untrustworthy; for the size of each bubble does not remain the same, but undergoes change. A larger number of bubbles evolved in a given time does not therefore indicate an increased activity of assimilation since the size of the bubbles may have become smaller.

The essential condition for accurate measurement is not the counting of bubbles but finding out the rate at which *equal volumes* of oxygen are given out.

AUTOMATIC RECORDER FOR CARBON ASSIMILATION.

I have succeeded in overcoming the numerous difficulties which at first appeared insurmountable. The bottle containing the plant and water charged with carbonic acid is closed by a special Bubbler which has a drop of mercury to act as a valve.

When a definite volume of oxygen is produced by photosynthesis, the pressure exerted by the gas lifts up the mercury valve and the oxygen escapes into the air. The lifting up of the valve thus represents the evolution of an equal volume of gas. Again, the mercury valve, as it rises to the highest position, completes an electrical circuit by coming in contact with two platinum wires carried by an electric pencil. An Electromagnetic Writer inscribes successive dots on a revolving drum, round which is wrapped the recording paper. Each dot indicates, as it were, a gulp of carbonic acid assimilated by the plant. The apparatus also gives independent audible signals, an electric bell striking at every successive evolution of equal volumes of gas. The inner activities of the plant thus become revealed by the plant's own script. The apparatus is so sensitive that it records the production of carbohydrates as minute as a millionth of a gram.

Rate of Assimilation at Different Periods of the Day.

Is the assimilation of gaseous food by the plant the same throughout the day or does it vary? This interesting question was solved by the automatic records given by the plant when exposed in the open. I reproduce the successive records lasting for five minutes at different hours of the day. It will be seen that the plant's power of assimilation was very sluggish early in the morning at 7-30 a.m. There are only four spacings in the record in the course of five minutes at that hour. We may say that it took four gulps of carbonic acid gas in that time. With the progress of the day, its activity increased, being at its maximum at 1 p.m.; there are 18 spacings in five minutes, the rate of assimilation being therefore four and a half times as rapid as earlier in the morning. It is curious that the plant should be so hungry at our lunch time! After 1 p.m., its activity declined and almost disappeared after 5 p.m. The true explanation of this variation is to be found in the fact that carbon-assimilation being dependent on sunlight, its activity is the greatest when the light of the sun is most intense at or about midday.

The sensitiveness of the plant to variation of light is extraordinarily great. It is affected by changes in the intensity of

light which cannot be detected by the human eye. The slightest fluctuation in the light of day is thus unerringly detected in the record given by the plant. It can therefore be used as a very sensitive photometer. I have also succeeded in devising a contrivance by which the plant can be employed to turn on a light when it is dark, and turn it off when it is daylight. The only enticement to make the plant consent to do this work is to "stand it a drink,"—which is not alcohol but a little soda-water; this, as everyone knows, contains carbonic acid for assimilation.

EFFECT OF IRRITATION ON ASSIMILATION.

Another very remarkable result which I obtained is the effect of shocks on the power of assimilation. We take the normal record under uniform light, the recorder dotting the rate uniformly. We now give it a pinch or an electrical shock. The record becomes arrested, showing that the plant is "off feed" as a result of the irritation; if the shock be slight, then the normal power of assimilation is restored within a short time. But after more intense irritation the normal power is not restored till after a very long period. The moral is obvious. We should be as cheerful as we can at meal-time, and forget all worries. It is still better to have half an hour's quiet rest before meals.

EFFICIENCY OF GREEN PLANTS IN STORAGE OF SOLAR ENERGY.

The sun has been shining on the earth for countless ages and nearly all the inpouring energy appears to have been more or less wasted. There were however enormous forests in the carboniferous epoch and the green leaves as we know stored a portion of that energy. The efficiency of green plants has, however, been regarded as extremely low, being about 0·6 per cent. This subject however required re-investigation by means of more accurate and sensitive appliances. For this, it is necessary to measure the energy of light that is absorbed by the plant, and the energy that becomes stored up. I have been able to measure the energy of light by means of my Magnetic Radiometer which is so sensitive

that it measures the intensity of each ray in the solar spectrum. The energy stored by the plant is simultaneously measured by the automatic recorder for carbon assimilation. The efficiency thus found is fairly high, being half that of an ordinary steam-engine. As the sources of power, at present available, are becoming depleted, the problem will have to be faced sooner or later of storage and utilisation of solar energy. The efficiency of the chlorophyll mechanism encourages the hope that a chemical trap will be devised for storing and utilizing the energy of the rays of the sun.

Effect of Infinitesimal Traces of Chemical Substance on Assimilation.

Alcohol, ether and other narcotics are not helpful to assimilation. They rather produce a great depression; this depression is greatly accentuated under agents which are more or less poisonous. In this investigation, I however, came across the very striking result that certain substances which in large doses act as poison, have a stimulatory effect, nevertheless, in doses sufficiently minute, which is most remarkable. I have before you the plant in which, owing to internal causes, the power of assimilation has become almost extinct. I add the minutest trace of poison and you note how magical is the effect, the power of assimilation being enhanced to an extraordinary degree. The dilution employed must be infinitesimal, such as one part in a billion (billion in French measure means 1000 millions). This produced an increase of activity of more than 200 per cent. The activity declined when the strength of the solution was raised above a critical dose. Dilute extract of thyroid gland, in a dilution of one part in a billion, produced a maximum increase in activity of about 70 per cent. The noticeable fact in the action of thyroid extract is that no diminution of activity, below normal, took place in a considerable range in the dilution. The effect of traces of iodine was more or less similar. At first sight it is inconceivable that infinitesimal traces of certain chemical substances should have such a potent effect on life-activity; there is, however, no doubt about the reality of the phenomenon. The immediate and concrete demonstration of the effect of minute traces of chemicals on assimilation is of

special interest since it enables us to understand the effects of ultra-measurable quantities of vitamin on general assimilation and of hormones on physiological reaction.

MATTER FOR THE INVESTIGATION OF GEOGRAPHERS AND EXPLORERS.

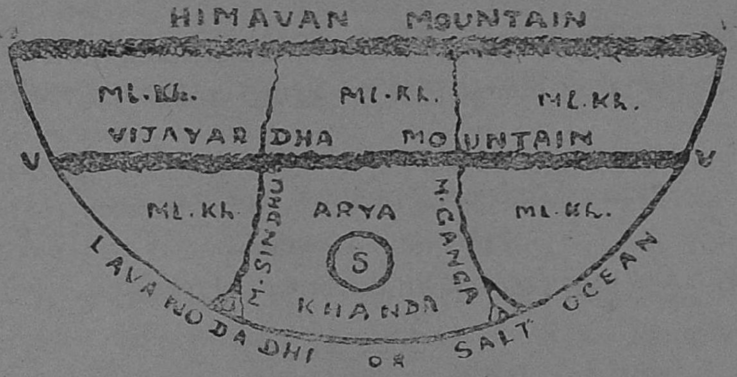
BY

Jaina Dharma Bhushna Brahmachari

Sri Sital Prasadji.

OLD Jaina books describe this middle universe to be composed of many continents and oceans encircling each other ; each having its breadth double that of the former. The middle continent is called Jambudvipa with a diameter of one hundred thousand yojanas (one yojana is equal to 4000 miles) encircled by the ocean called Lavanodadhi with a breadh of two hundred thousand yojanas. The Jambudvipa ,is divided into seven kshetras by six mountains which are like walls running east to west. These seven kshetras are named, 1. Bharata, 2. Haimavata, 3. Hari, 4. Videha, 5. Ramyaka, 6. Hairanyavata, and 7. Airavata. The six dividing mountains 1. Himavan, 2. Maha-Ḥimavan, 3. Nishidha, 4. Neela, 5. Rukmi and 6. Sikhari have the colours of gold, silver, red, blue, silver, and gold respectively. Thus Bharata is situated in the south on the border of the ocean Lavanodadhi having the Himavan mountain on the north. The shape of Bharata Kshetra is like a bow as shown in the diagram. Its breadth in the middle is 526 and 6/19 Yojanas or 2105263 and 3/19 miles that is 526 and 6/19 × 4000 miles. The breadth of the mountain Himavan marked HH is double that of Bharata. The next Kshetra is double that of Himavan in breadth. In the same way the middle Kshetra called Videha is double the breadth of the mountain preceding it *i.e.*, Nishida. The other half *i.e.*, the northern half of Videha is equal to the southern half. Now this Bharata has a mountain called Vijayardha marked VV lying east

to west in the middle 50 yojanas wide dividing Bharata into two parts. Two great rivers called the Maha Ganga (the great Ganges) and the Maha Sindhu (the great Indus) taking their source in Himavan run through the caves in Vijayardha Mountain and flow into the Lavanodadhi, one in the east and the other in the west as shown in the figure. So we have six Khandas or continents of



one Kshetra Bharata. The middle continent in the south is called Aryakhanda and the other five are Mlechchakhandas marked Ml. kh. Now this Aryakhanda has nearly in its centre one sub-ocean called Upa-samudra marked S in the sketch. Be it noted that in the middle Kshetra of Jambudvipa *i.e.* Videha there are 32 countries like Bharata having six divisions each, one Aryakhanda and five Mlechchakhandas and also one sub-ocean in the middle. Each sub-ocean whether of Bharata or of Videha has in it 56 great islands and 26000 islands having gems and 700 great parts called *Kuchchi Vasa* where jewels are especially sold. (See Gatha 677 of "Trilokasara" a Prakrit work by Sri Nemichandra Siddhanta Chakravarti of the tenth century.) Besides there are 170 great cities in the part of Aryakanda near the sub-ocean where great monarchs reside. Each city is 9×12 Yojanas in area. (Vide verse 711 of the above said work). Taking the breadth of Bharata to be 21 lakhs, half of that will be more than 10 lakhs. It can be supposed that the site surrounded by the sub-ocean may be nearly 1 lakh miles in breadth. We have already seen that the sub-ocean has in it a total number of 26756 islands.

The matter to be investicated is what is this sub-ocean and where are these 26756 islands and 170 great cities near the sub-ocean. My supposition is that whatever has been known to the present world is only a part of the land near the sub-ocean and some islands out of those in it. Asia, Africa, America, Europe, and Australia may be some of them.

I invite the attention of the Prakrit and Sanskrit knowing scholars to the great work Trilokasara containing 1017 verses. The scholars may refer the matter to the geographers, explorers and geologists. The description given in the book cannot be said to be a mere dream or mental production. We have got measurements and every thing is in plain and regular manner. I believe that if proper endeavours will be made, we may find out many unknown and useful regions for the benefit of mankind.

SECONDARY EDUCATION AMONG JAINS IN BOMBAY.

ON referring to the Number of Jain Students attending Primary, Secondary and Special Schools as well as Colleges in the different Divisions of the Bombay Presidency for the year ending 31st March 1924 as detailed below, it is found that on the whole nearly eighty-five per cent of the Jain students attending Primary schools stop prosecuting their studies further. It is a matter for great sorrow that in spite of the munificent donation of thirty-five thousand Rupees by Mr. S. M. Mody, B.A., arranged to be disposed of during five years in shape of Loan Scholarship with a view to promote the cause of education among Jain Swetambers in Secondary schools, no sufficient number of Jain students, it appears, have come forward to take advantage of the opportunity made available for them. When other Institutions of Middle and High Schools, are refusing admission to the Jain students for want of sufficient funds, it is a matter for great surprise why the liberality should not be extended to these Institutions and why applications from these are not invited by the donor or by the authorities

who manage the funds of the Loan Scholarship. It will be in the interest of the Jain community if the donor and the Honorary Secretary of the Gowalia Tank Road Mahavir Jain Vidyalaya try to find out what means would be more suitable to solve the problem than the clarion call made through the press for the scheme as to why the Jain students defer taking advantage of the benevolent offer; whereby the cause of self help and self respect can be preserved looking to the large number of Jain students ceasing at the Elementary stage :—

Name of the Division.	Number of Jain students attending.			
	Primary schools.	Secondary schools.	Special schools.	Colleges.
Northern Division ...	6,742	1,477	52	203
Southern " ...	1,733	169	3	5
Central " ...	3,586	291	67	48
Sind " ...	162	89	7	6
Total ...	12,223	2,026	129	262

NAROTAM B. SHAH.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by ***Harisatya Bhattacharya, M.A., B.L.***

(Continued from page 273 of Vol. XX No. 11.)

Sutra, (7) 77.

A certain man is not devoid of passions; because he is a speaker; whoever is devoid of passions is not a speaker; as for instance, a piece of stone. This is an instance where there is no difference (*Avyatireka*).

Commentary.

It is true that both the phenomena,—being passionate and being a speaker—retrograde from a piece of stone. But it is not proved that want of eloquence and want of passion are invariably and necessarily connected.

Sutra, (8) 78.

Sound is non-eternal ; because it is a product ; as for instance, Ether. This is an instance where the difference is not shown (*Apradarsita-vyatireka*).

Commentary.

In the above argument the fallacy is due to the fact that the arguer does not say in so many words or express in explicit terms, the proposition,—' whatever is not non-eternal is not a product.'

Sutra, (9) 79.

Sound is non-eternal ; because it is a product ; whatever is not a product is eternal ; as for instance, Ether. This is an instance where the difference is inverse (*Viparita-vyatireka*).

Commentary.

Where the Heterogenous Example is used, it is to be shown that the non-existence of the Proven is consequent on the non-existence of the Mark. In the given illustration, the relation has been inverse ; hence, the fallacy,

Sutra, 80.

Fallacies with regard to Application (*Upanaya*) and *conclusion* (*Nigamana*), consist in stating them in contravention of the principles, implied in their definitions.

Commentary.

Application has been defined as the process of applying the Mark to the Abode of the Proven and Conclusion, as that of establishing the Proven. Fallacies would be committed if we do not remember the principles implied in these definitions.

Sutra, 81.

For instance : Sound is subject to modification ; because it is a product ; whatever is a product is subject to modification ; as for instance, a pitcher. (To say here)—' Sound is subject to modification ' or (to say)—' a pitcher is a product ' (would be committing the fallacies of Application).

Commentary.

In the first of the given cases, the Proven is applied to the Minor Term while in the second, the Mark is applied to the Abode of the Example. Hence these are fallacious use of the process of Application.

Sutra, 82.

In that very instance, (to say)—'So, Sound is a product' or (to say),—'So, a Pitcher is subject to modification' (would be committing fallacies of conclusion).

Commentary.

In the first of the given cases, the Mark is applied to the Minor Term, while in the second, the Proven is applied to the Abode of the Example. Hence these are fallacious use of the process of conclusion.

In the light of the Fallacies, described above, Fallacies with regard to the remaining five limbs of a Syllogism *viz.*,—*Paksha-suddhi* or correction of the Minor Term etc. etc.—should be understood.

Sutra, 83.

The Fallacy with regard to Authority (*Agamabhasa*) consists in the knowledge, originating from the words of a false Authority.

Commentary.

An Authority has been defined as a person who knows the true nature of a thing and who describes it according to his knowledge. All other teachers are false Authorities and their teachings are to be rejected as fallacious.

Sutra, 84.

For instance : "On the bank of the Mekala-Kanyaka, at the feet of the trees, Tala and Hintala, dates are found in abundance; make haste, go on, go on, O ye young ones"!

Commentary.

Such meaningless expressions are used by a dull person wishing to play with young cattle. His words are unreliable and fallacious.

Sutra, 85.

Direct Perception (*Pratyakṣha*) is the only source of knowledge. The Number-Fallacy (*Samkhyabhasa*) in respect of the Pramana consists in such ways of numbering.

Commentary.

There are two and only two Pramanas, Pratyaksha and Paroksha, as described by the Jainas. To hold that Pramanas are more or less than two would be falsely numbering them. "Thus the Charvakas say that Pratyaksha is the only Pramana. The Buddhists and the followers of the Atom-eater say that the Pramanas are two,—Pratyaksha and Anumana. These two and Sabda are the three sources of knowledge, according to the Sankhya philosophers. Akshapada adds Upamana and makes Pramanas four. Prabhakrit adds again Arthapatti to these four and Bhatta admits all these five together with a sixth, *viz.*, Abhava. The Jaina Lord maintains that the Pramanas are two,—one is clear and the other is not so clear."

Sutra, 86.

(To regard) Only the Universal or only the Individual or both of them isolated from each other (as the object of the Pramanas) would be committing the Fallacy with regard to the Object (*Vishayabhasa*).

Commentary.

The Advaita view is that the Common Essence is the only reality. The Sangata view again is that the Individual alone is real. The view of the Naiyayikas is that the Universal and the Particular are separable realities. According to the Jainas, all these are one-sided views and are accordingly fallacious, so far as the Object of the Pramana is concerned. To say similarly that a thing is eternal, or to say that it is non-eternal or to say that the eternal and the non-eternal are two independent and absolutely unconnected aspects of a thing, are one-sided views.

Sutra, 87.

The Fruit is the same as the Pramana; or, it is different from it. The Fallacy with regard to the Fruit (*Phalabhasa*) of the Pramana, consists in such conceptions.

Commentary.

The Buddhists hold that the Fruit is identical with the Pramana while according to the Naiyayikas, it is different from it. The Jaina thinker holds that the Buddhist and the Naiyayika views are one-sided theories and as such, involve the Fallacy with regard to the Fruit of the Pramanas.

Here ends the Sixth Chapter, entitled '*The Determination of the Fruit and of the Fallacies e.g. The Nature-fallacy etc., with regard to the Pramana.*'

KING SRENIKA'S PREVIOUS BIRTHS.

ONE glorious day, when the Samavasarana (Religious assembly) of Lord Mahavira gathered on the summit of Vipulagiri near Rajagriha, Srenika Maharaja the then ruler of Magadha proceeded to the sacred hill and coming round the Lord several times worshipped Him with full devotion, made offerings to Him and sang praises of His supreme qualities. Then Srenika went to Gautama Sawmi—the first Ganadhara—saluted him in all reverence and prayed to him to reveal his previous births.

Gautama answered thus : "In Jambudvipa, in the Kudaja forest adjacent to the Vindhya mountain, there lived a hunter named Ghatirasara. One day he met a saint by name Samadhigupta and bowed to him. The saint blessed him saying "*Let dharma labha* be to you." The hunter asked, "O Sage! What does *dharma labha* mean." The saint replied, "Dharma labha or the fruit of righteous conduct is derived from strictly observing the virtues of non-injury, truthfulness, non-stealing, chastity, and non-attachment and by abstaining from liquor, gambling and flesh. The fruit is the enjoyment of eternal bliss." The hunter who was daily dealing in liquor, honey and flesh found it impossible to give up these and when he expressed his inability the saint asked him to give up eating at least the crow's flesh. The hunter Ghatirasara took up the vow and from that day abstained from taking that flesh at any time. As days passed

on he was attacked by a serious disease for which the physician prescribed crow's flesh as the only medicine. But the patient refused to take it. He said, "No, I wont take it, even if it be to save my life. I prefer death to crow's flesh. Moreover there is no manliness in the person who breaks a vow." There was one Virasura a brother-in-law to this hunter living in a neighbouring village, who on hearing of Ghatirasara's sickness and his firm determination not to take the prescribed medicine started towards Kudajavana and on his way through a forest he saw a woman standing under a banyan tree and weeping. He questioned her, "Who are you and why are you weeping?" She replied, "I am a Yakshi. Your brother-in-law Ghatirasara, by his strict observance of the vow of not taking crow's flesh, is to be born as my husband. But you are now going to make him break the vow and cause him fall into hell. I am weeping for that only." He assured her that he would not do so. But on going to Ghatirasara, compelled him in several ways to take the flesh to get himself cured from the deadly disease that had come upon him. But Ghatirasara remained as firm as before and said, "Being my relative dear to me as my life, you should tell me that which will be beneficial to me in this world and in the next. The thing that you have said just now will only throw me into the hell."

The courage and the firm determination of the dying hunter made some impression on the mind of the brother-in-law, who now narrated to him what all the Yakshi had said in the forest. On hearing this, Ghatirasara grew more serious in the practice of dharma and by strictly observing all the virtues that the Saint had spoken about, he became after his death a deva in Saudharma Kalpa.

After performing the obsequies Virasura returned to his home. On his way back he again met the Yakshi and asked her if her desire was fulfilled. She replied that Ghatirasara, having strictly observed all the virtues taught to him by the saint, was born as a Kalpavasi deva instead of becoming a Vyantara. Virasura on hearing this also began practising the virtues of Ahimsa etc.

The Kalpavasi deva, after long long years of enjoying celestial bliss, took birth at Rajagriha as the son of Kunika and Srimati, the King and Queen of Magadha. The boy was named Srenika. One day king Kunika consulted the astrologers to know who among his sons will be able to bear the burden of ruling his kingdom. All the a trologers agreed in saying that Srenika alone was capable. Now the king was anxious to guard Srenika from any danger from his enemies. So he called him and revealing the secrets to him, pretended to be angry with him and banished him from the capital. Srenika left Rajagriha with apparent sorrow and went to Nandigrama, whose citizens feared to welcome Srenika and give him comforts since he was said to be under the King's displeasure. Therefore he had to go elsewhere. On his way he met a Brahmin with whom the prince walked on talking about many interesting topics. The Brahmin who was very much pleased with the young companion's apperance, behaviour and intelligence gave his daughter in marriage to him. Srenika lived there in happiness for some years and had a son whom he named Abhaya Kumar.

When the time for transferring the royalty came, the King recalled Srenika and crowned him king of Magadha. The first act that Srenika did, soon after taking the reins of the Government into his hands, was to impose heavy taxes upon the citizens of Nandigrama who were not hospitable to him. The people suffered greatly but Abhaya Kumar who was kind-hearted and skilful in diplomacy intervened and relieved their difficulty. The learned people struck with the skill, intelligence and good nature of Abhaya Kumar called him Abhaya Pandita. You have come here now with that Abhaya Kumar."

Upon hearing this King Srenika was immensely glad at heart and after making obeisance to the Lord and His disciples returned to his palace.

—*Historicus.*

“The Threat to British Rule in India.”

UNDER this caption Lord Sydenham of Combe, an ex-governor of Bombay contributes an article to the October No. of *The Current History Magazine*, New York. The whole of this contribution centres round the argument that India is in a grave political situation, that it is pre-eminently an agricultural country with its masses ignorant of political ideals and that therefore steps towards self-government such as the Act of 1919 would be dangerous and would only tend to the deterioration of British Rule in India. The writer seems to be inspired by an inordinate love for the dumb millions of India, and the unity of the British Empire, nay, the peace of the entire civilised world. Hence it is, perhaps, that his Lordship has thought it proper to move the matter in the republic of republics. In the course of his contribution he gives various facts and figures, some of which are true, some misleading and some others halting. It is not possible for us, within the limited space at our disposal to discuss all the points that he has mooted in his contribution. However some of his statements may be briefly examined here. In the first portion of his article itself Lord Sydenham premises thus :—

“The untouchables number nearly 50,000,000, and in Southern India are regarded as capable of polluting a high-caste man at a range of sixty-four feet.” This is a specimen of grotesque exaggeration. It is true that caste system exists in India but it is nevertheless true that it cannot be a bar to the progress and political evolution of India. We have the testimony of Mr. Reber Needham Cust* an I. C. S. Officer and Honorary Secretary to the Royal Society, who must have had more opportunities of coming into contact with the masses in India than Lord Sydenham himself. He says :—

“How has society dealt with caste? I can only give an opinion based upon experience acquired in a solitary life among the people of upper India for weeks and months together without any European companion. I never found caste an obstacle to social intercourse nor did the subject ever press itself forward,......

* “Pictures of Indian Life,” R.N. Cust, Scribner & Co,

In my establishment there was the Brahman, with whom I transacted ordinary business, the Rajput, who carried my messages, the Khatri and Kayat, who engrossed my orders......My own tent was daily thronged by men of all castes and positions in life and my visits to the male apartments of the notables was considered an honour and yet of all castes the European is the worst, as he asserts his right to eat both beef and pork. Thus professors of different castes mingle in social life without any unpleasant friction : each man respects his neighbour : he has no wish indeed, to intermarry with the family of his neighbour or share the cup, and platter of his neighbour, but he does not consider himself in the least superior or inferior. * * * *

" With all my recollections of valued friends left behind me in India, whose features live in memory and whose portraits in some cases decorate my walls it is amazing to me to hear on my return to England that this good, easy-going people, amiable and ignorant, tolerant and docile, accommodating and affectionate, is in the opinion of wise and good men, " enslaved by a custom which annihilates fellow feeling and eats out human sympathy and makes one portion of the community slaves to the other."

Lord Sydenham says, " Tourists travelling by well managed railways and visiting the great towns of India can form no idea of the real conditions of a mainly rural population." Again he tells us that, " He (Mr. E. S. Montague) proceeded to India visited a few great cities, was deeply impressed and perhaps alarmed by the representations of the little group of English speaking intelligentsia, omitted to consult the classes on which the life of India depends." It is really strange that it has not struck his lordship that while writing these two passages that he was actually voicing forth the truth which has been reiterated times out of number in the Indian Press. It is really unfortunate that the programme of gubernatorial tours always consists of visits only to big cities and towns, to Government Colleges and Hospitals, to Annual Sports and Races. They have few opportunities of knowing the masses and learning their status first hand. But we are curious to know if Lord Sydenham was as much convinced of the futility of such

extensive tours while he was the Governor of Bombay and if he took any pains to go to the rural population (whose cause he advocates in the *Current History Magazine*) to study theit needs and requirements. Our Bombay Contemporaries will be in a better position to write with authority on this point. May we take it that the views expressed in his article must be also defective because his lordship also like Mr. Montague must have visited only cities and "omitted to consult the masses on which the life of India depends."

According to Lord Sydenham "The war threw a heavy strain on the whole Indian administration which the "political-minded" group turned to full account. . . . . It stimulated the Secret Societies in Bengal and the Punjab, some of which had ramifications in America, where, as in England and other countries, an active propaganda was developed. When the war ended, the talking men demanded power for themselves because the fighting men, who held them in contempt, had contributed to victory!" Sydenham wants his readers to understand that the present discontent in India is fomented and aggravated by political agitators. In the circular letter addressed by the Editors of the *Current History Magazine* they say with much flourish, "We have an extraordinary article in the October number......on THE SITUATION IN INDIA.................and coming from the high authority that it does, from one who is recognised as one of the "great pro-Consuls of the Empire," it has a special significance." If five and a half years of experience as a provincial Governor should be enough to invest Lord Sydenham's "extraordinary article" with "special significance" then the views of an ex-satrap who has had eleven years of experience in India as provincial Governor for two of the three major provinces in India must certainly deserve our attention and must be of no negligible significance. We mean, the views of Lord Willingdon as expressed in his paper on "India" read at the Royal Colonial Institute on 9th December. As we are writing this we happen to read in the dailies about this paper under reference. And strangely enough there are some passages in the cabled summaries of Lord Willingdon's paper, which constitute an able answer and

corrective to some of Sydenham's vagaries. With much clear thinking and truth Lord Willingdon is reported to have said that, "When he arrived at Bombay in the Spring of 1913, it became clear to him that a principal cause of ill-feeling between the two races in India was the assertion often quite unconsciously of racial superiority by the Britisher over Indian and the difficulty he found in associating with Indians in the social side of life in the latter's own country." "Lord Willingdon emphasised that there was a most unfortunate impression among Indians that the British were not really sincere in the desire to secure their political advancement. He was afraid it was true to say that there was hardly an educated Indian who did not believe that the British Government's policy had generally been governed by worn concessions which denoted unwillingness to give and that Indians were convinced that India would never get any political advancement except through the pressure of activities, sometimes even violent agitation. He was sure that the political atmosphere would change entirely if the British took some practical steps to relieve the difficulties of the situation which had arisen in India since the Reforms Act was passed and, if they did not, conditions would soon arise in India which would oblige them to face the alternative of either giving further concessions in the face of the combined pressure of Moderates and Extremists alike or of retracing their footsteps and reverting to the bureaucratic form of Government."*

Lord Sydenham characterises the present constitution in India as unworkable and as having disastrously weakened the authority and ends his article even as he begins with a graphic and ominous description of the grave situation in India. He says, " By setting up an exotic Western Constitution for which India is at present totally unfitted, and which was therefore unworkable, we invited the demand for full self-government. The little class oligarchy which we placed in power in the sacred name of democracy cannot rule, and its leaders do not even trust each other. The Hindus apparently agree only in desiring to break away from Western culture and methods and to bring back a Golden Age which never

* *The Hindu* of the 10th December 1924.

existed. If left to themselves, they would wreck any democratic constitution."

"We are and we remain solely responsible for the welfare and the gradual uplifting of the vast masses of Indian peoples, to whom our authority alone can give law, order and equal justice. The alternative is written in letters of blood on the pages of Indian History." As a striking contrast to the above we have, to our great relief, a bright picture of the future of India from the pen of Lord Willingdon himself :—

FEDERATION IDEA APPROVED.

"He (Lord Willingdon) urged the necessity for wider decentralisation by the Secretary of State in favour of the Governor-General and the Government of India and by the Viceroy in favour of Local Governments and said that the Governor-General should be truusted to govern India without constant reference to the Secretary of State except in connection with matters referring to imperial and foreign affairs. Provincial Governments should be given fuller freedom to manage their own internal concerns without constant reference to the Government of India.

"He expressed the opinion that development must eventually be on the lines of a Federation of Provinces, every province making progress in its own way, with the Government of India administering all imperial and foreign and all-Indian questions. He wholly disagreed with the view that a system of diarchy should be established in the Government of India, but suggested that any advance when considered necessary should be made by placing more Indians in charge of portfolios wherever suitable opportunity arose. He was of opinion that immediate advance might be made in Local Governments towards Responsible Government.

"A COMPLETE OPTIMIST."

"He paid a tribute to the considerable ability of Indian members of Governments with which he had been associated of administering their portfolios and urged that the Government in

every province should immediately be asked how far and how fast that advance should be made to complete responsible Government by transfer of subjects to ministerial control. He saw no reason why the more advanced provinces should be held back because others had not made equally rapid progress. If such advance was to be made in the near future, British assistance would unquestionably be required in every department for a considerable number of years. He believed that every reasonable Indian would agree with that..................... He concluded that he was a complete optimist with regard to the future of India."

Lord Sydenham earnestly begs Americans to consider the few facts mentioned by him and "to remember that more than 93 per cent of Indians are wholly illiterate." He also adduces it as argument against self-government in India that "already corruption is asserting itself in ugly forms." How far Indians are or are not responsible for this state of affairs in India may be evident to any student of Indian History. The literacy of the Indians in ancient days must certainly have been of a high kind and degree to have merited the unanimous and unstinted eulogium of foreign pilgrims and ambassadors in India. The late Virchand R. Gandhi, the Jain delegate to the Parliament of Religions at Chicago, 1893, in the course of his lecture on, "Have Christian Missions to India been successful" said ;—

"What was the moral status of the Hindus before the outer-barbarians invaded India? If we examine the Greek, Chinese, Persian or Arab writings before the time of the Mahomeden invasion we will find in them the description of the true national character of the Hindus, *i.e.*, the regard for truth and justice. Arrian in the 2nd century, Hiuen Thsang, the famous Buddhist pilgrim in the 7th century and Marco Polo in the 13th century have each written in highest terms of praise of the Hindu Character, or their truthfullness, honesty and the straight-forwardness of their administration and justice. What Government either in Europe or America can justly lay claim to this virtue? The Mahomeden Geographer, Idrisi, says, "The Indians are naturally inclined to justice and never depart from it in their actions. Their

good faith, honesty and fidelity to their engagements are well-known and they are so famous for these qualities that people flock to their country from every side." In the face of this statement, what has Christian civilization done for India?"

Again Sir Thomas Munro says :—"If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilised people—then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the import cargo."

It is as a parting shot that Lord Sydenham administers a subtle warning to the Indians not to cry for "a Golden Age which never existed." Whether such an age existed in India, though not in other countries, we leave it to our readers to infer from the following account of India by Max Muller :—

"I confess it has always seemed to me one of the sadest chapters in the history of the world to see the early inhabitants of India, who knew nothing of the rest of the world, of the mighty empires of Egypt and Babylon, of their wars and conquests, who wanted nothing from the outside world and were happy and content in their own earthly paradise, protected as it seemed by the mountain ramparts in the north and watched on every other side by the jealous waves of the Indian Ocean, to see these happy people suddenly overrun by foreign warriors, whether Persians, Greeks or Macedonians, or at a later time, Scythians, Mohammadans, Mongolians and Christians, and conquered for no fault of theirs, except that they had neglected to cultivate the art of killing their neighbours. They themselves never wished for conquests, they simply wished to be left alone and to be allowed to work out their views of life which was contemplative and joyful, though deficient in one point, namely, the art of self-defence and destruction. They had no idea that a tempest could break upon them

and when the black clouds came suddenly driving through the northern and western mountain passes, they had no shelter, they were simply borne down by superior brute force. They remind us of Archimedes imploring the cruel invader not to disturb his philosophical circles, but there was no help for them. That ideal of human life which they had pictured to themselves and which to a certain extent they seemed to have realized before they were discovered and disturbed by the 'outer barbarians,' had to be surrendered. It was not to be. The whole world was to be a fighting and a huckstering world, and even the solution of the highest problems of religion and philosophy was in future to be determined, not by sweet reasonableness, but by the biggest battalions. We must all learn that lesson, but even to the hardened historian it is a sad lesson to learn."

Various other important topics arising out of Lord Sydenham's article such as taxation in India, investment of Capital, Minto-Morley reforms etc. etc. have been very ably discussed by *The Modern Review* for December 1924.

Politicus.

NOTICES OF BOOKS AND PERIODICALS.

Sanskrit.

Tatvartha-raja-vartikam of Srimad Bhattakalankadeva, Edited by Nyayathirtha-Kavyasastri-Gajadharlal Jain and published by Mr. Pannalal Jain, Secretary of Sri Jaina Siddhanta Prakasini samstha. This is a complete edition of Sri Bhatta Akalankadeva's learned commentary on Tattvartha Sutra or Moksha Sastra of Srimad Umasvami.

Grantha-trayi—Published by the Bharatia Jain Siddhant Prakasini Samstha. This book contains 3 works, 1. Tattvanusasan by Sri Nagasenamuni, 2. Vairagyamanimala by Sri Chandra Kavi, 3. Ishtopadesa by Srimad Pujyapadaswami. The commentary is given in Hindi.

Parikshamukham by Sri Manikyanandi translated into Hindi and Bengali.

Patrakesari Stotra otherwise called Brahat Panchanamaskara stotra by Srimad Vidyanandiswami with meaning in Hindi.

Prakrit.

Aradana Sara by Srimad Devasenacharya. The commentary is written in Hindi by Pandit Gajadharlal Jain. Sanskrit rendering of the Gathas are also given.

Dravya Samgraha by Sri Nemichandra Siddhanta Chakravarti translated into Hindi by Mr. Pannalal Bakliwal.

Swamikartikeyanupreksha by Sri Muni Swamikartikeya. This is an elaborate treatment of the twelve anuprekshas or Reflections. The commentary which is in Hindi is by the late Jayachandraji.

Hindi.

Jinadatta-charitra of Srimad Gunabhadra Acharya rendered into elegant Hindi prose by Kavyathirtha Sreelal Jain.

Suksagar-bhajanavali by Jainadharma Bhushan Brahmachari Sital Prasadji. Published by Mr. Biharilal Katnera Jain of the Jaina-Sahitya-Pracharak Karyalaya, Bombay. This is the second edition of the excellent pieces of hymns for Bhajana composed by the learned Brahmachariji. The twelve *anuprekshas*, the ten *dharmas*, the nature and miseries of *Samsara*, the divine nature of soul and its infinite qualities, the character of *Moksha*, the Way to *Moksha*, and the duties of the man on the Way are the subjects of the hymns. The words in the stanzas are so selected and fine that when the hymns are sung they stir the soul of even the man who may not understand Hindi. The book is worthy of being made a companion by every Jaina who can read Hindi.

Bhagwan Mahavir by Babu Kamtaprasadji Jain, Sub-editor, "Veer," Aliganj. Published by Mr. Moolchand Kissandas Kapadia, Surat. Price Rs. 1-12-0. A genuine account of the life of Mahavir bringing out the Personality and Character of the Great Teacher is a desideratum. The book before us supplies the want in some way. The author, Mr. Kamptaprasad, has taken great pains to collect almost all available information about Mahavira from various books and weld them together in a consecutive

narrative. Besides writing about Mahavira the author has also given in the book short accounts of the lives of the remaining 23 Tirthankaras, of Sudarma, Chandana, Varishana Muni, Jivandhara, Srenika, Chetaka, Abhayakumar and Gosala. The Hindi reading public should be greatly indebted to our author for compiling this useful volume.

NOTES AND NEWS.

Bharat Sahitya Parishad.

Applications are being received from candidates for admission to Special Literary Title Examinations conducted at centres arranged for everywhere and held by the Parishad in Hindi, Urdu, Bengali, Marathi, Guzrati, Gurmukhi, Sindhi, Nepali Maithili, Oriya, Assamese, Tamil, Telugu, Canarese, Malayalam, Ceylonese, Burmese, etc., etc. Persons desiring forms and full particulars regarding these Examinations should send stamps. All correspondence may be addressed to :—Lakshmi Chandra Vidyabhusan, M.A., Secretary, Bharat Sahitya Parishad, 74, Pandariba, Allahabad.

* * * *

A correspondent from Delhi writes :—" The Marwari Residents of Jodhpur State residing in Delhi presented an address to His Highness the Maharaja of Jodhpur expressing their loyal sentiments and devoted attachment to the Person and Throne of His Highness and expressing their gratitude on the united behalf of all the residents of Marwar and the Marwari Hitkarni Sabha in particular for the gracious consideration and solicitude which His Highness showed recently for the protection of cows etc. in the Marwar territory by prohibiting export of female animals from Marwar and of some other important measures of reform recently introduced by His Highness himself."

* * * *

We understand that about one lakh of animals including a large number of cows were exported by the butchers in Ajmer, Desa and other places in the Jodhpur state. But His Highness the Maharaja of Jodhpur, who is famous for his kind-heartedness and generosity, has put a stop to this cruel action by prohibiting export of female animals from Marwar. We earnestly believe that the other ruling princes in India will not be slow to come forward to relieve the misery of millions of dumb animals who have a right according to our Shastras, to live and die a natural death.

Characteristics of life in Plants.

We have reproduced elsewhere some extracts from Prof. J. C. Bose's paper on "Life and Mechanism," which is published in extenso in *The Modern Review*. In his learned address based on scientific investigations conducted by himself Prof. Bose deals about the behaviour of plants which are astonishing to the modern world. To the Jaina who is taught from his childhood that plants are living organisms, Prof. Bose's discoveries are proofs of the teachings of the ancient Jaina faith.

In the Jaina metaphysical works written 2,000 years ago we find that plants are included in the class of organisms having four *pranas* or essential characteristics without which nothing can be said to be living. Even the lowest living organism should have these four *pranas* which are *Bala* capacity for spontaneous activity, *Indriya* sense-awareness and the capacity to apprehend the environment through a sense, *Ayuh* duration of life and *Uchhvasa-nichhvasa* or respiration.

The plants possess *Kayabala* bodily action, *Sparsana indriya*—sense of touch or feeling, they inhale and exhale, and die after a limited duration or through any other cause.

That the plants have these four characteristics can be seen from the following words of Prof. Bose. "I have been able," says the learned Scientist, "to show that the mechanics of the motile organ of the plant are in every way similar to those of the muscular mechanism in the animal......In regard to the nervous system I have been able to localise the nerve strand in plants, and trace the fibres which innervate the motor organ." These prove that plants have *Kaya* and bodily action. That they have feeling is seen from the fact that they become "extraordinarily irritable by the action of certain specific drugs," and that they are "off feed" when irritated by shocks.

Respiration is illustrated by the assimilation of carbonic acid by the plants.

The plants die due to unnatural causes also. "When the plant is subjected to the action of poison or to scalding in a heating bath, a violent death spasm is found to occur at the exact moment of death."

We invite the attention of all our readers to the learned contribution of the great scientist.

Index to the Jaina Gazette Vol. XX.

Age of the Manus, 77.
Ahimsa, Doctrine of, 18.
Ahimsa, Universality of, 2.
All India Jaina Asson., 289.
Atlantis, 72.
Benarsidas Jain, 227.
Berar notes, 227.
Bharat Sahitya Parishad, 319.
Birth of Lord Mahavira, 37.
Bose, Prof. Sir J. C, 293.
British rule, Threat to, 310.
Can animals talk, 259.
Casket of Gems, 57, 96, 116.
Centenarian's precepts, 193.
Central Jain College, 201.
Champatrai Jain, 138.
Characteristics of life in plants, 320.
Chensukh Chhabra, 253.
Colour and race prejudice, 62.
Conference of Religions, 200.
Congress of Philosophy, 194.
Cosmology, 89.
Cow protection, 260.
Creation, 25, 51.
D. P. P. Co., Ltd., 75, 256.
Dana, 42.
Deepavali, 229.
Desavakasika, 59.
Devapuja, 40.
Dhanendra Das, 125, 149.
Dharma and its fruits, 97.
Dialogue, 241.
Difference, between Swetambars and Digambars, 93.
Dig. Jain Dharmasala in Madras, 257.
Dig. Jain Mahasabha, 291.
Dig. Jain Parishad, 292.
Education among Jains, 230.
Fasting 81 days, 24.
Flat and stationary earth, 172.
Gardabilas, dynasty of, 213.
Geographers and Explorers, 300.
Glasenapp, Dr. H. V., 42.
Gold Dish, Story of, 207.
Gomatagiri, 30, 32.
Gurupasti, 41.
Harisatya Bhattacharya, 45, 82, 107, 161, 177, 203, 232, 267.
Himsa, 149.
Holy Prayer, 43.
Humane Education, 276.
Human race, increase of, 192.
Isri Station, platform for, 258.
Jain Hostel, Madras, 124.
Jain S. M. Mandal, 123.
Jaina-Hindu rapprochment, 247.
Jaina History, 2 to 13.
Jaina Literature Society, 119.
Jaina Philosophy, 15.
Jaina population, 156, 169.
Jaina teachers, 213.
Jaini, J. L, 95.
Jaini J. L., Message to Jaina youngmen, 194.
Jaini. J.L., Paper on Jainism, 225.
Jainism, a leature, 1.
Jainism, its origin, 2.
Jainism, its contribution to Indian culture and thought, 13.
Jainism, landmarks in the history of, 8.
Jainism, no Nastika Darsana, 16.
Jainism, not an offshoot of Buddhism, 4.
Jainism, not an offshoot of Hinduism, 6.
Jainism, a few characteristics of, 280.
Jains and the Legislatures, 197.
Jains as a separate community, 200.
Jains in the Punjab, 114.
Jina Kanchi Mutt, 170, 200.
Kundakunda Ashram, 122, 128.
Laymen, eleven stages of, 116.
Liberated souls, 97.
Life and its mechanism, 293.
Loluba, story of, 288.
Lower world, 89.
Mahatma Gandhi, 74.
Mahavira Jayanti, 74.
Makhanlalji Shastri, 149.

Mallinath. C. S., 61, 213.
Manilal, H. Udani, 201.
Maudgala, B. M., 57.
Meghakumar, C. S., .
Middle world 90.
Murundas, dynasty of, 213.
Narotam B. Shah 158, 231.
Nemisagar Varniji, 241.
New year, 31.
Notices of Books and Periodicals.
  Canarese, 148.
  English, 99, 146.
  Hindi, 98, 147, 318.
  Prakrit, 318.
  Sanskrit, 317.
  Tamil, 148.
Origin of Sacrifices, 237.
Pancha Paramesktis, 209.
Phulchand Rai, Rai Sahib, 218.
Ponnur Hill, 171.
Prabhavika Charita, 213.
Pramana-naya-tattvalokalamkara, 45 82, 107, 161, 177, 203, 232, 267.
Prathamanuyoga, 77.
Presidential address of Phulchand Rai, 218.
Presidential speech of K. R. Ballal, 262.
Priest and the peacock, 189.
Prosadopavasa, 57.
Puja at Sravana Belgola, 291.
Raghuchandra Ballal, 261.
Reform Inquiry Committee, Correspondence, 196.
Reform Inquiry Committee, Memorandum of evidence to, 273.
Rules for long life, 193.
S. D. Jain Hostel, 123.
Sacrifices, Origin of, 237.
Sallekhana, 21, 96.
Sammedh Sikhar, Case, 173.
  Do. Sanctity of, 183.
Samyama, 41.
Santhani, Story of, 160.
Sarmad, Saint and Martyr, 158.
Sarojini Devi's letter to Mahatma Gandhi, 192.
Second U. R. Conference, 1.
Secondary education, 302.
Seshagiri Rau, Dr. B., 23, 247.
Shama Shastry, Dr. R., 213.
Shape of the earth, 165.
Shiva Shankar Misra 56, 57.
Sital Prasadji, 292, 300.
Six daily duties of Jaina laymen, 40.
South Indian Jainism, Notes on, 23.
  Do. Studies in, 120.
Speech of Dhanendra Das, 135.
Srenika's previous births, 307.
Sruta Panchami, 104.
Strange figure, 226.
Struggle of Races, 195.
Subscribers, notice to, 167.
Sukumara, Story of, 248.
Sumati Mitra Mandal, 226.
Sun's motion, new theory, 190.
Swadyaya, 41.
Syadvadin, 103.
System of Syadvada, 138.
Tapa, 41.
Tilokchand Jain H. School, 76.
To the Digambar Jains, 251.
To our Subscribers, 258.
Umaswami, 89.
Unity among the Jains, 254.
Universe, 15.
Upper world, 91.
Vaiyavritya, 60.
Vikram era, Founder of, 68.
Vikramaditya, era of, 213.
What Jainism teaches, 101.
Wanted information, 42.
Wembley, conference of Religions, 200.

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Contents.

January :— Page.

JAINISM.
By C. S. Megha Kumar. ... 1
SOUTH INDIAN JAINISM.
By Dr. B. Seshagiri Rau, M.A., Ph. D. ... 23
FASTING 81 DAYS. ... 24
SOME OBSERVATIONS ON CREATION. ... 25
SRI GOMATAGIRI. ... 30
NOTES AND NEWS. ... 31

February and March :—

THE BIRTH OF LORD MAHAVIRA. ... 37
THE SIX DAILY DUTIES OF JAINA LAYMEN... 40
WANTED INFORMATION. ... 42
HOLY PRAYER. ... 43
PRAMANA-NAYA-TATTVALOKALAMKARA.
By Harisatya Bhattacharya, M.A., B.L., ... 45
SOME OBSERVATIONS ON CREATION. ... 51
PT. SHIVA SHANKAR MISRA ON JAINISM. ... 56
THE CASKET OF GEMS.
By C. S. Mallinath. ... 57
COLOUR AND RACE PREJUDICE. ... 62
THE FOUNDER OF THE VIKRAMA ERA. ... 68
ATLANTIS THE LOST CONTINENT. ... 72
NOTES AND NEWS. ... 74

April :—

PRATHAMANUYOGA. ... 77
PRAMANA-NAYA-TATTVALOKALAMKARA.
By Harisatya Bhattacharya, M.A., B.L., ... 82
COSMOLOGY. ... 89
DIFFERENCES BETWEEN SVETAMBARA AND DIGAMBARA JAINAS. ... 93
THE CASKET OF GEMS.
By C. S. Mallinath. ... 96
NOTICES OF BOOKS AND PERIODICALS. ... 98

May :—

WHAT JAINISM TEACHES. ... 101
THE IMPORTANCE OF SRUTA PANCHAMI. ... 104
PRAMANA-NAYA-TATTVALOKALAMKARA.
By Harisatya Battacharya M.A., B.L., ... 107
THE JAINS IN THE PUNJAB. ... 114
THE CASKET OF GEMS.
By C. S. Mallinath. ... 116
JAIN LITERATURE SOCIETY. ... 119
NOTICES OF BOOKS AND PERIODICALS. ... 120
NOTES AND NEWS. ... 122

June :—

BABU DHANENDRA DAS. ... 125
SHRI KUNDA-KUNDA ASHRAM. ... 128
THE SPEECH OF BABU DHANENDRA DAS. ... 135
THE SYSTEM OF SYADVADA.
By Champat Rai Jain, Bar-at-law ... 138
NOTICES OF BOOKS AND PERIODICALS. ... 146

July :—

HIMSA ... 149
DECREASING JAIN POPULATION. ... 156
SARMAD, SAINT AND MARTYR. ... 158
THE STORY OF SANTHANI. ... 160
PRAMANA-NAYA-TATTVALOKALAMKARA. ... 161
THE SHAPE OF THE EARTH. ... 165
AN IMPORTANT NOTICE TO OUR SUBSCRIBERS. ... 167
NOTES AND NEWS. ... 169

August :—

THE SAMEDH SIKHAR CASE. ... 173
PRAMANA-NAYA-TATTVALOKALAMKARA. ... 177
THE SANCTITY OF THE SAMEDH SIKHAR, ... 183
THE PRIEST AND THE PEACOCK. ... 189
NEW THEORY OF THE SUN'S MOTION. ... 190
GLEANINGS. ... 192
CORRESPONDENCE. ... 196
NOTES AND NEWS ... 197
THE JAINS AND THE LEGISLATURES IN INDIA. ... 197
SRI JINAKANCHI MUTT. ... 200
A CONFERENCE OF RELIGIONS AT WEMBLEY. ... 200
THE JAINS AS A SEPARATE COMMUNITY ... 200

September :—

THE CENTRAL JAIN COLLEGE. ... 201
PRAMANA-NAYA-TATTVALOKALAMKARA. ... 203
THE STORY OF THE GOLD DISH. ... 207
PANCHA PARAMESHTIS. ... 209
JAINA TEACHERS AND THEIR CONTEMPORARY KINGS. ... 213
PRESIDENTIAL ADDRESS. ... 218
NOTES AND NEWS ... 225
JUSTICE J. L. JAINI'S PAPER ON JAINISM. ... 225
A STRANGE FIGURE IN THE BRITISH EMPIRE. ... 226
SRI JAIN SUMATI MITRA MANDAL. ... 226
FAREWELL TO PROFESSOR BENARSI DAS JAIN. ... 227
A JAIN HISTORY. ... 227
BERAR NOTES. ... 227

October :—

DEEPAVALI. ... 202
EDUCATION AMONG THE JAINS. ... 239
PRAMANA-NAYA-TATTVALOKALAMKARA. ... 232
THE ORIGIN OF SACRIFICES. ... 237
A DIALOGUE BETWEEN A SAGE AND A DISCIPLE. ... 241
JAINA HINDU RAPPROCHEMENT. ... 247
THE STORY OF SUKUMARA. ... 248
TO THE DIGAMBAR JAINS. ... 251
NOTES AND NEWS.
UNITY AMONG THE JAINS. ... 254
THE DEVENDRA PRINTING AND PUBLISHING CO., LTD. ... 256
A DIGAMBAR JAIN DHARMASALA IN MADRAS. ... 257
A LIST OF JAIN GRADUATES. ... 257
PLATFORM FOR THE ISRI STATION. ... 258
TO OUR SUBSCRIBERS. ... 258
CAN ANIMALS TALK. ... 259
COW PROTECTION. ... 260

November :—

SHRIMAN K. RAGHUCHANDRA BALLAL, M.L.C. ... 261
THE PRESIDENTIAL SPEECH. ... 262
PRAMANA-NAYA-TATTVALOKALAMKARA. ... 267
MEMORANDUM OF EVIDENCE. ... 273
HUMANE EDUCATION—THE FOUNDATION OF ALL REFORM. ... 276

A FEW CHARACTERISTICS OF JAINISM. ... 281
THE STORY OF LOLUBA. ... 288
NOTES AND NEWS.
THE ALL-INDIA JAINA ASSOCIATION. ... 289
PUJA AT SRAVANA BELGOLA. ... 291
DIGAMBAR JAIN MAHASABHA. ... 291
THE ALL-INDIA DIGAMBARA JAIN PARISHADA. ... 291
BRAHMACHARI SITAL PRASADJI. ... 292

December :—

LIFE AND ITS MECHANISM.
By Prof. Sir J. C. Bose F. R. S. ... 293
MATTER FOR THE INVESTIGATION OF GEOGRAPHERS AND EXPLORERS.
By Jaina Dharma Bhushna Brahmachari Sri Sital Prasadji. ... 300
SECONDARY EDUCATION AMONG JAINS IN BOMBAY.
By Narotam B. Shah. ... 302
PRAMANA-NAYA-TATTVALOKALAMKARA.
By Harisatya Bhattacharya, M. A., B. L. ... 303
KING SRENIKA'S PREVIOUS BIRTHS. ... 307
"THE THREAT TO BRITISH RULE IN INDIA." 310
NOTICES OF BOOKS AND PERIODICALS. ... 317
NOTES AND NEWS. ... 319

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